

Whom Having Not Seen

1 Peter 1:8-9

Introduction:

Darby: This is our portion: abundant joy in the salvation about to be revealed and in which we may always rejoice; although, if it be needed for our good we may be in [heaviness] sorrow through divers temptations.

Spurgeon: We usually speak of the greater benefits of salvation as being **in the future**. We desire that we may be found in Christ in the day of his appearing, and that we may have a share in his eternal glory. **But, beloved, salvation is not another a thing of the future.** The **perfection** of salvation is reserved for the second coming of the Lord; for, at present, the body is mortal because of sin, **it is subject to pain**, and it will die, unless the Lord should first come, and it will for a while lie in the grave. In that respect, therefore, salvation still remains in part a matter for the future; yet, with the true child of God, the essence of salvation is a thing of today.

Love and trust are the two crucial ingredients in any meaningful relationship.

Five things about Christians

Peter says five things (in verses 8-9) about his Christian readers:

1. they love Christ;
2. they believe in Christ;
3. they rejoice in Christ;
4. through all this they are receiving the salvation of their souls; and
5. they are experiencing all this even though they have never seen Christ in person.

True Christianity is loving Christ and trusting Christ and enjoying Christ.

v.8

whom having not seen:

Waite: Peter saw him. Remember Peter was one of the ones who was in the inner circle.

Mac: Peter, even though he was the leader of the apostles and lived with Jesus for three years, in a crucial time failed to continue his love and trust in Him.

In stark contrast to Peter, his readers throughout the areas now called Turkey, though they had not seen Him, maintained a true love and strong trust in Jesus Christ while persecution and sufferings were threatening and imminent.

These believing Jews had never seen with their physical eyes the Risen, Living Christ.

Ye love: There are four different verbs in the present tense. This one is a continuous action tense. Though you have not seen Him, you **continue** to love Him. Though you continue not to see Him, you continue to believe and continue to rejoice with joy unspeakable and full of glory.

ye love: The word love is the love of the will, the noblest form of love. The present tense indicates that Peter's audience constantly loved their Lord, a love that defines the essence of being a Christian—loving Christ.

Gill: they loved him...because **he first loved them**; they loved him because of the fullness of grace that was in him, because of what he had done for them, and was unto them...

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Barnes: Millions, even hundreds of millions, have been led to love the Saviour, who have never seen him. **The strongest attachments which have ever existed on earth have been for this unseen Saviour.** It has been so strong, that thousands of youth of the finest minds...have been willing to leave the comforts of a civilized land, and to go among the...pagans [shrouded in spiritual darkness], to tell them the story of a Savior's life and death.

yet believing Peter next commends his readers' faith and trust in Christ. The soul that loves Christ cannot help but believe in Him, and the soul that believes cannot help but love. Though Christians do not see Him now, still they believe in Him.

Henry: It is one thing to believe God, or Christ (so the devils believe), and another thing to believe in him, which means submission, reliance, and expectation of all promised good from him.

Mac: **The more faith can know of Christ, and the more such knowledge possesses the heart, the stronger believers' love for Him becomes.**

Ye rejoice: to jump for joy, that is, exult: - be (exceeding) glad, with exceeding joy, rejoice (greatly).

Joy: χαρά chara khar-ah' cheerfulness, that is, calm delight: - gladness, (be exceeding) joy (-ful, -fully, -fulness, -ous).

Mac: Real joy flows from a love for the unseen Master, the One whom believers also obey.

JP: Joy in Christ is the deep good feelings in loving him and believing him. It's the echo in our emotions -- our hearts -- of experiencing Christ as precious and experiencing Christ as reliable.

So joy is **part of love** and **part of faith**.

Attraction to the obvious **preciousness** of Christ (which we call love), and confidence in the ultimate **reliability** of Christ (which we call faith) **are not less** than a deep good feeling, called joy.

So this holy joy that Peter refers to in verse 8 is an [essential] part of love and faith, and together they are true Christianity.

**Joy: you become what you crave
the thing enjoyed gives joy its character.**

Gill: ...there is a rejoicing that is evil and scandalous; but this [joy] is honourable, and of which none need be ashamed; it is solid and [substantive].

JP: Christians crave Christ. Therefore they become like Christ. **Christ's preciousness and faithfulness to us are inexpressibly great**, and so our joy is inexpressible in him. And Christ has in him all the glory of the universe and of God. We become what we crave and what Christians crave above all else is the glory of Christ. So our joy is "unspeakable and full of glory" because it is joy in loving Christ and trusting Christ who is unspeakably glorious.

Carnal Christians and unbelievers **crave sin—they crave the pleasure it gives them.**

We can also be saved from the pleasure of sin. Sin does bring short-lived, temporal pleasure. ?

Spurgeon: Beloved brethren, and sisters in Christ, it is possible, and it ought to be the general rule, for Christians to **enjoy** present salvation, in the sense of being now free...from sin in their daily life and

conduct: so we must **cry mightily unto the Lord for grace** to overcome this or any other sin; to which we are peculiarly prone.

This is attainable, by the grace of God, through the effectual working of the Holy Spirit. I again say that I do not think that absolute perfection can be reached here, but I cannot tell how near we can come to it.

Unspeaking: unutterable: - inexpressible; literally means “higher than speech.” In the entire NT, it occurs only here in 1 Pet. 1:8.

Henry: This joy is inexpressible, it cannot be described by words; the best discovery is by an experimental taste of it; it is *full of glory*, full of heaven. There is much of heaven and the future glory in the present joys of improved Christians; their **faith removes the causes of sorrow**, and affords the best reasons for joy.

Mac: That wondrous relationship caused Peter’s readers to **greatly rejoice with joy inexpressible and full of glory**. Those who live in personal communion with Christ experience a **joy** so divine that they cannot communicate it; humanly speaking, such joy is beyond the reach of speech and expression.

Full of glory: δεδοξασμενη from δοξάζω doxazō dox-ad'-zo

meaning “to render highest praise”; to render (or esteem) glorious (in a wide application): - (make) glorify (-ious), full of (have) glory, honour, magnify

Gill: it is a joy on account **of the glory of God**, which the believer lives in the hope and faith of...

Barnes:

(6) there is every reason why we should love him:

(a) His character is infinitely lovely.

(b) He has done more for us than any other one who ever lived among men.

Gill: they loved him because of his excellencies and perfections, because of the loveliness of his person...

Phillips: We have not seen heaven’s “**altogether lovely**” **One** as yet. But we love him! We believe! We anticipate the day when faith will give place to sight, the day when our love will be rewarded a thousand times over, the day when “we shall see him face to face”.

Spurgeon in his *Morning and Evening*, writes on the text: “Yea, he is altogether lovely.”- *Song of Solomon 5:16*

The **superlative beauty** of Jesus is all-attracting; it is not so much to be **admired** as to be loved. **He is more than pleasant and fair, he is lovely**. His whole life we would imitate; his whole character we would transcribe. In all other beings we see some lack, [but] **in him there is all perfection. He is nothing but loveliness...but Christ Jesus is gold without alloy—light without darkness—glory without cloud—**“Yea, he is altogether lovely.”

v.9

End: τέλος telos tel'-os (to set out for a definite point or goal); properly the point aimed at as a limit, result [immediate, ultimate or prophetic], purpose)

Phillips: Faith and love go forward in the future hand in hand. Both will be rewarded when the Lord is unveiled.

Salvation: σωτηρία sōtēria so-tay-ree'-ah rescue or safety (physically or morally): - deliver, health, salvation, save, saving.

Phillips: the great message of Scripture is Salvation. The major world religions teach that salvation is by works, that it has to be earned, that it is based on human merit, sacrifice, perseverance and effort. The Bible, however, teaches that it is by faith, not by works. Thus, Peter speaks of “the end of your faith”, of the goal of our faith—“the salvation of your souls”. Man says, “Do!” God says, “Done!” Man says, “Try!” God says, “Trust!”

Souls: one’s mind, will and emotions; may God enable us to make holy choices and have holy thoughts every day we live.

Conclusion:

Five things about Christians

1. they love Christ;
2. they believe in Christ;
3. they rejoice in Christ;
4. through all this they are receiving the salvation of their souls; and
5. they are experiencing all this even though they have never seen Christ in person...they overflow with love, faith, trust and joy

We become what we crave and what Christians crave above all else is the glory of Christ.

So What?

1. Do you love Christ?
2. Do you believe in Christ?
3. Do you crave Christ? His preciousness above the pleasure of sin?
4. Are you receiving the salvation of their soul in the present?
5. Are you experience the fullness of his glory, joy overflowing?